

Language of Navya-Nyaya

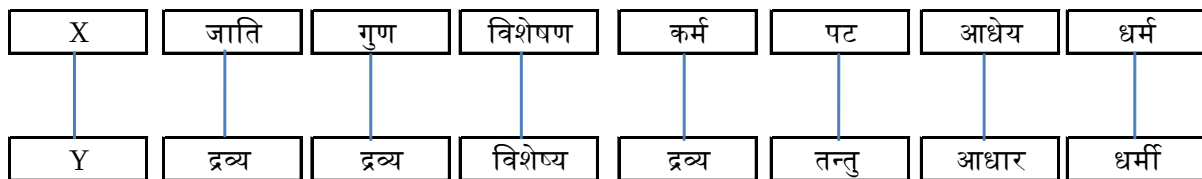
Section 1

That which is contained (somewhere), which resides (somewhere), which exists (somewhere) is called a धर्म. Except आकाश, everything exists somewhere or the other and hence everything is a धर्म.

If A exists in B, then A is called B's धर्म and B is called धर्मी. For example, जाति, गुण and कर्म exist in द्रव्य. Hence, these three are the धर्म of द्रव्य. An अवयवि resides in अवयव. Thus, पट is the धर्म of तन्तु. जल resides in पात्र, hence जल is the धर्म of पात्र. Since आकाश does not exist at any specific place, it is not धर्म. This is why आकाश is also called as अवृत्ति -पदार्थ i.e. a पदार्थ which is unlocated.

धर्मी, आधार are synonyms. धर्म and आधेय are synonyms. The relationship between धर्म and धर्मी is shown pictorially as under:-

Drawing 1



Section 2

धर्म is of two types namely जाति and उपाधि. उपाधि is of two types, अखण्ड उपाधि and सखण्ड उपाधि.

जाति is that धर्म due to which different द्रव्य of same type, though appearing different from each other, are included in same class. जाति is thus an inherent feature due to which it belongs to a particular class. For example, मनुष्यत्व is जाति because owing to मनुष्यत्व, all human beings belong to a particular class called humans. जाति is synonym of सामान्य which is held as a पदार्थ by कणाद - द्रव्य, गुण, कर्म, सामान्य, विशेष, समवाय .

उपाधि, on the other hand, is not an inherent feature. It is धर्म nonetheless.

Section 3, 4 and 5

That उपाधि which has parts is called सखण्ड उपाधि while that उपाधि which cannot be divided into parts is called as अखण्ड उपाधि. For example, पशुत्वा can be divided in parts because it contains लोमवत्त्व, अङ्गुलवत्त्व etc. Or रूप contains parts such as रूपत्व. Thus, रूप is धर्मी while रूपत्व is धर्म. Thus, रूप itself is उपाधि but it is सखण्ड उपाधि.

Please note that जाति is always अखण्ड. Now, मनुष्यत्व also may be challenged to contain parts such as अङ्गुलवत्त्व etc but there is no difference between two human beings on this count. However, in case of पशुत्व, some animals might have अङ्गुलवत्त्व while some may not (for e.g. cow).

The example of अखण्ड उपाधि would be भावत्व.

जाति resides in its धर्मी always by way of समवाय संबन्ध. अखण्ड उपाधि resides in its धर्मी always by way of स्वरूप संबन्ध. This is the difference and that is why जाति and अखण्ड उपाधि are explained differently.

Section 6

अवच्छिन्न means विशेषण-सहित. The rule is as follows. In case of जाति and अखण्ड उपाधि, if they are not explicitly mentioned in a sentence, then their प्रतीति i.e. understanding is निरवच्छिन्न i.e. without विशेषण. However, if they are mentioned explicitly in words in a sentence, then their प्रतीति i.e. understanding is अवच्छिन्न i.e. along with their विशेषण as is the case in all प्रतीति.

For example, in the sentence – पटो भाव - the जाति पटत्व and अखण्ड उपाधि भावत्व are not mentioned explicitly. Hence their understanding is निरवच्छिन्न. Their meaning i.e. the meaning of पटत्व and भावत्व is understood as included in the meaning of पट and भाव.

Whereas in the sentence – अस्मिन् द्रव्ये भावत्वं पटत्वं च अस्ति - the जाति and अखण्ड उपाधि are explicitly mentioned. Hence, their cognition is अवच्छिन्न i.e. they are understood along with their विशेषण namely पटत्व-त्व and भावत्व-त्व.

Therefore, the rule is - everything is known along with विशेषण except for जाति and अखण्ड उपाधि and that too when they are not explicitly mentioned.

Thus, the प्रतीति of everything is अवच्छिन्न i.e. along with विशेषण. The only exception is जाति and अखण्ड उपाधि when they are not explicitly mentioned in words in a sentence. If they

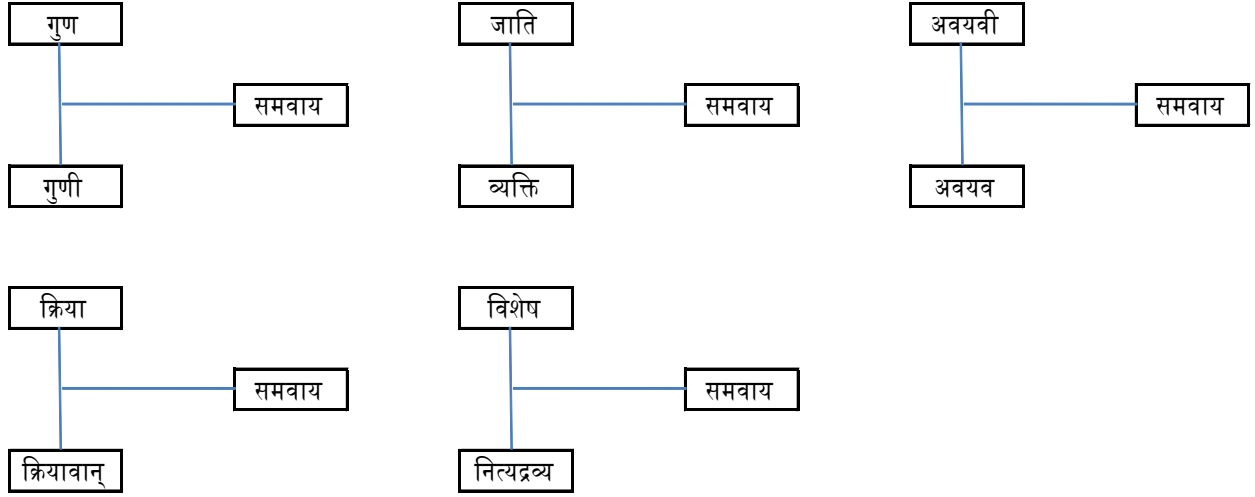
are not explicitly mentioned, then their meaning is understood as included in the meaning of their locus.

Section 7, 8, 9

संबन्ध means closeness or proximity. It causes विशेषण-विशेष्य-भाव between two पदार्थ. That is to say, संबन्ध is always between विशेषण and विशेष्य. संबन्ध is of two types namely साक्षात् and परम्परा i.e. direct and indirect. साक्षात् is further of several types viz. संयोग, समवाय , स्वरूप etc. साक्षात् संबन्ध means that it does not consist of any other संबन्ध. For e.g., ‘पात्रे जलं अस्ति’, ‘रूपवान् पुरुषः’, ‘गृहे पटो नास्ति’ are examples of संयोग, समवाय and स्वरूप respectively.

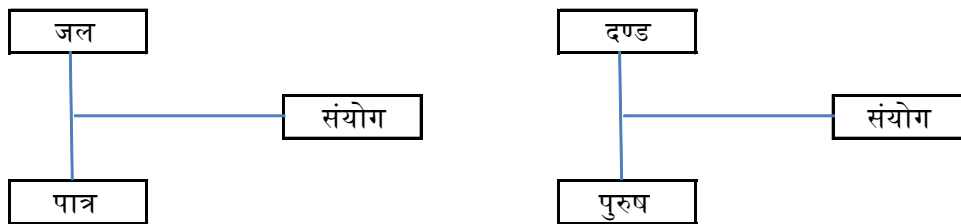
समवाय is a संबन्ध which brings two interdependent things together. **समवाय is a पदार्थ, the sixth one of कणाद.** They are interdependent in so far as they are never known separately. So long as one exists, the other exists. Five pairs are connected by समवाय. This should be memorized. They are - गुण and गुणी, क्रिया and क्रियावान्, जाति and व्यक्ति, अवयवि and अवयव, विशेष and नित्य-द्रव्य. It is trite that समवाय is an eternal संबन्ध. समवाय is also named as अयुत-संबन्ध i.e. संबन्ध of two which cannot be separated. The example is that of रूप-अग्नि, घटत्व-घट, चलन-क्रिया-ब्राह्मण, पट -तन्तु etc. “रूपवान् ब्रह्मणो चलति” - this sentence has three समवाय संबन्ध as under: रूप-ब्राह्मण, ब्राह्मणत्व-ब्राह्मण, चलन-क्रिया-ब्राह्मण. ब्राह्मण is the आधार while the other three are आधेय which are in ब्राह्मण through समवाय .

Drawing 2



संयोग on the other hand is a non-eternal संबन्ध. It is possible between two द्रव्य. Two पदार्थ, if they are not द्रव्य, then they cannot have a संबन्ध of संयोग. संयोग is always between two द्रव्य. संयोग is a गुण. It is a product and hence it can be produced and destroyed. For eg, when water is poured in a vessel then संयोग is produced and when it is thrown out, संयोग is destroyed. Since संयोग is a गुण, its संबन्ध to its अधिकरण is by way of समवाय namely गुण-गुणी.

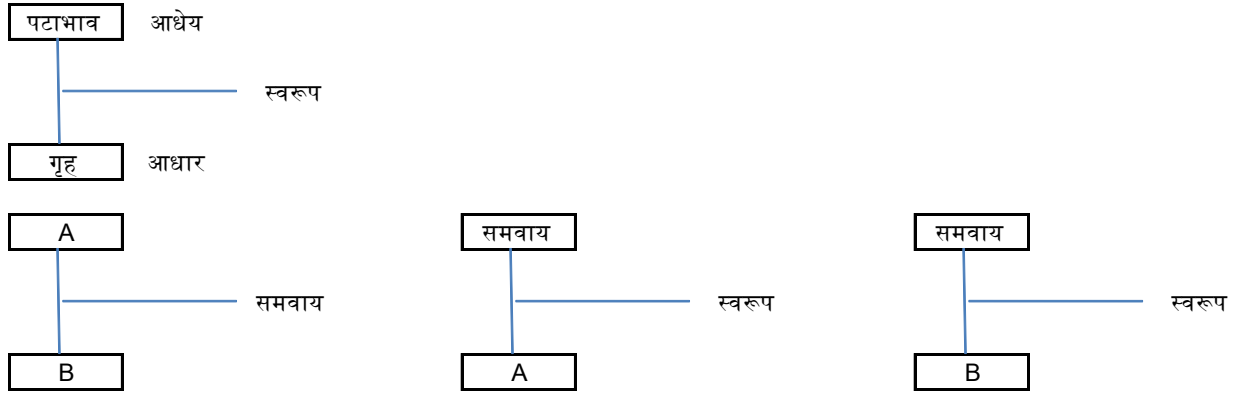
Drawing 3



स्वरूप is not an additional category of पदार्थ. It refers to a संबन्ध where आधेय relates to आधार through itself. The examples, which should be memorized, are that of अभाव vis-a-vis its locus and समवाय vis-a-vis its locus.

“गृहे पटाभाव” - here पटाभाव has the स्वरूप संबन्ध with गृह. जाति-व्यक्ति, गुण -गुणी, अवयवि-अवयव etc have समवाय संबन्ध among them. Since समवाय is a पदार्थ in itself, it also has to have संबन्ध with its आधार and आधेय. That संबन्ध is that of स्वरूप.

Drawing 4



Section 10

As earlier stated, संयोग is a गुण while समवाय is a पदार्थ. स्वरूप has a synonym called विशेषणता. पटाभाव, घटाभाव etc are related to their loci by स्वरूप संबन्ध.

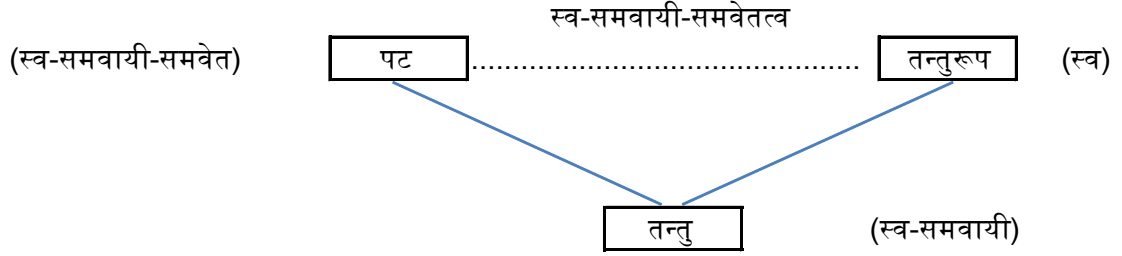
Section 11

परम्परा संबन्ध means indirect संबन्ध i.e. it consists of another संबन्ध. The object whose परम्परा संबन्ध is to be determined is given a name स्व.

Lets us take an example of रूप (A) in पट. Now, रूप is actually तन्तु-रूप. This तन्तु-रूप say white has समवाय संबन्ध with तन्तु. Now the same तन्तु-रूप is that of पट which also has

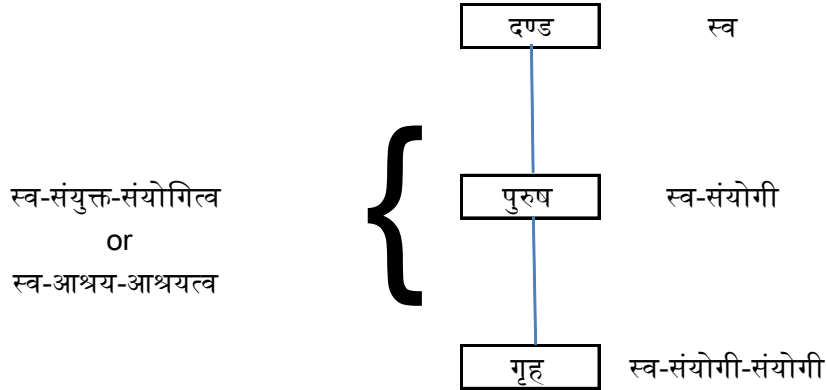
समवाय-संबन्ध with तन्तु. Thus, both पट and तन्तु-रूप have समवाय संबन्ध with तन्तु. Thus, the संबन्ध of तन्तु-रूप with पट is that of परम्परा संबन्ध. तन्तु-रूप is called स्व. तन्तु is called स्व-समवायी. पट is called स्व-समवायी-समवेत. And hence the परम्परा संबन्ध is called स्व-समवायी-समवेतत्व.

Drawing 5



Similarly, if a पुरुष with दण्ड is in गृह, then the संबन्ध of दण्ड with गृह is that of परम्परा. दण्ड is स्व. पुरुष is स्व-संयोगी. गृह is स्व-संयोगी-संयोगी. And hence the परम्परा संबन्ध is called स्व-संयुक्त-संयोगित्व.

Drawing 6



The परम्परा संबन्ध is also called as स्व-आश्रय-आश्रयत्व.

Section 12

In case of परम्परा संबन्ध, there is no restriction. It can be between of any length and between any number of आधार and आधेय. There are no restrictions as in the case of साक्षात्

संबन्ध. For eg, संयोग can be between two द्रव्य alone or समवाय between two पदार्थ alone which are within the five pairs as mentioned. No such restrictions are there in परम्परा संबन्ध. The logic of परम्परा संबन्ध is simple. If A has संबन्ध with B and B has संबन्ध with C, then A can be said to have परम्परा संबन्ध with C.

Section 13

The secret of परम्परा संबन्ध is this. The starting point of परम्परा संबन्ध is called 'स्व'. It situates in the terminating point of परम्परा संबन्ध. It can be understood by the examples of Section 11.

Section 14

संबन्ध has so far been classified as साक्षात् and परम्परा. They can also be classified as वृत्ति-नियामक and वृत्ति-अनियामक. The rule is as follows. Whichever संबन्ध has आधार-आधेय-भाव i.e. आश्रय-आश्रयी-भाव i.e. अधिकरण-वृत्तिता-भाव is called as वृत्ति-नियामक-संबन्ध. And whichever संबन्ध does not have such भाव is referred as वृत्ति-अनियामक-संबन्ध. As is obvious, the आधार will possess सप्तमी विभक्ति if expression is like भूतले घटः [घट is the object of emphasis] or the आधेय will possess मतुप प्रत्यय such as भूतलः घटवत् [भूतल is the object of emphasis].

Section 15, 16

वृत्ति-नियामक-संबन्ध are of the type समवाय, संयोग and स्वरूप. Here समवाय is always वृत्ति-नियामक. However, संयोग can be sometimes वृत्ति-अनियामक-संबन्ध also. For e.g., when two hands are joined for नमस्कार, there is a संयोग संबन्ध but there is no आधार-आधेय-भाव as no one says that one hand is 'in' other hand. Thus, that संबन्ध, though संयोग, is वृत्ति-अनियामक.

However, समवाय is always वृत्ति-नियामक. This is so because in समवाय, the आधेय pervades the आधार completely. However, in संयोग, the आधेय (if any) is not pervaded fully.

Thus, in वृत्ति-अनियामक-संबन्ध, what is perceived is not आधार-आधेय-भाव but only a संबन्ध. Consequently, सप्तमी विभक्ति or मतुप प्रत्यय are not used either. Generally, there is स्व-स्वामि-भाव here. Like “चैत्रस्य धनं”, “धनवान् चैत्रः”, “मन्त्रिवान राजा”, “राज्ञि मन्त्री” etc. Here, the diagram is as under:-

Drawing 7



Section 17

परम्परा-संबन्ध are almost always वृत्ति-अनियामक संबन्ध. This is so because परम्परा-संबन्ध does not create आधार-आधेय-भाव. Like “a man with शिखा is in house” is an example of परम्परा संबन्ध between शिखा and house. However, there is no आधार-आधेय-भाव and hence there is no वृत्ति-नियामक-संबन्ध between शिखा and house though there is परम्परा संबन्ध of स्व-संयुक्त-संयोगित्व or स्व-आश्रय-आश्रयत्व between them.

Section 18

कालिक-संबन्ध i.e. temporal relations are sometimes वृत्ति-नियामक and sometimes वृत्ति-अनियामक. In case of महाकाल, the indivisible time, the संबन्ध is always वृत्ति-नियामक because

everything resides in महाकाल. In case of खण्डकाल, there can be either वृत्ति-नियामक or वृत्ति-अनियामक संबन्ध.

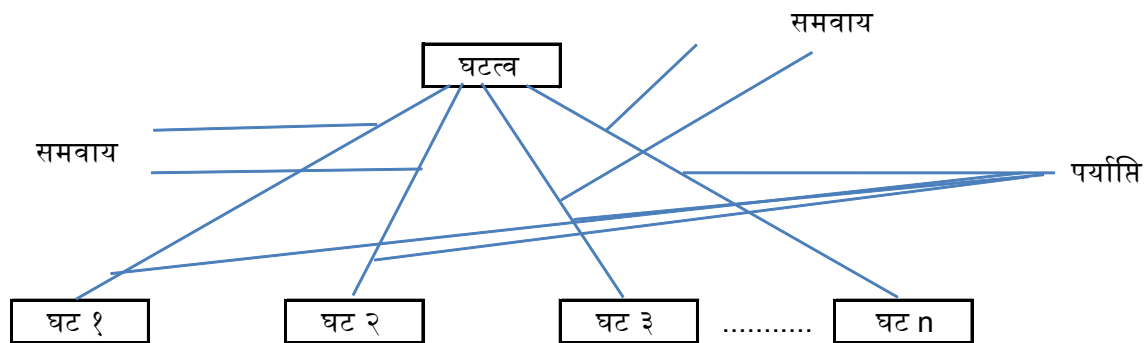
Section 19, 20

There is another संबन्ध known as पर्याप्ति. If A is collectively related to several loci B1, B2.. Bn, then the संबन्ध between A and B1 to Bn is called as पर्याप्ति. For e.g., घटत्व has a संबन्ध with a particular घट G1 and that संबन्ध is that of समवाय. However, घटत्व has समवाय संबन्ध with G2, G3.... Gn also. Therefore, घटत्व has a संबन्ध of समवाय with individual घट while घटत्व has पर्याप्ति संबन्ध with all घट collectively.

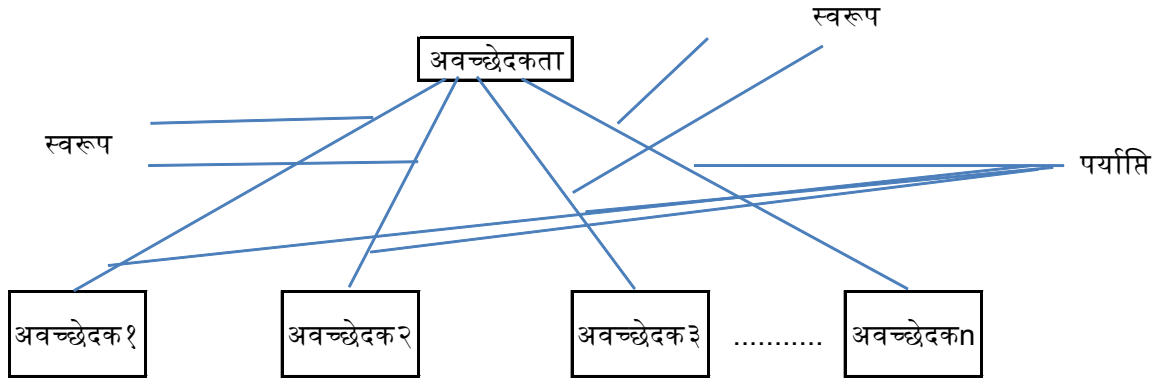
Similarly, अवच्छेदकता resides in each अवच्छेदक by स्वरूप संबन्ध and collectively by पर्याप्ति संबन्ध.

Drawing 8

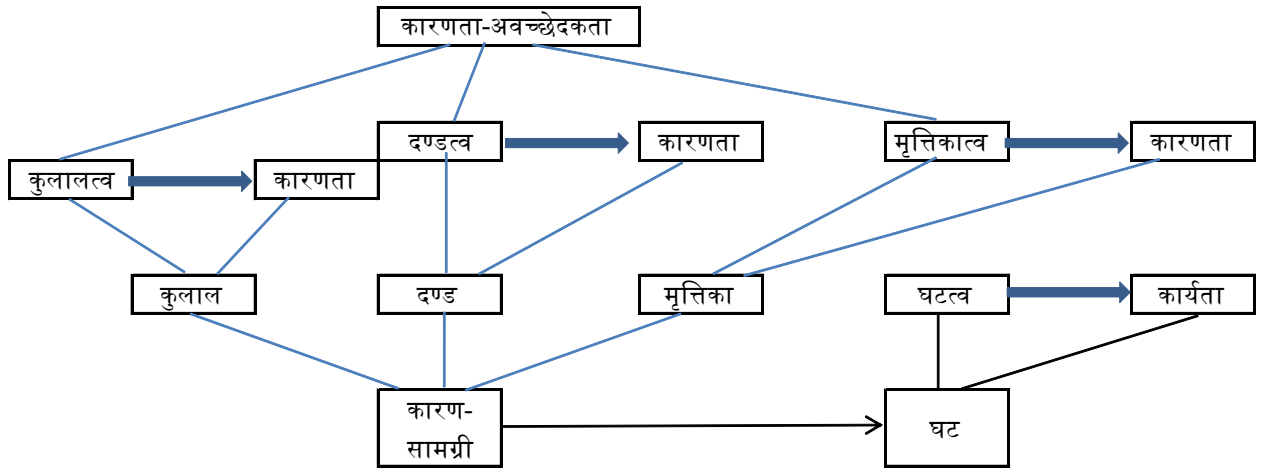
(i)



(ii)



(iii)

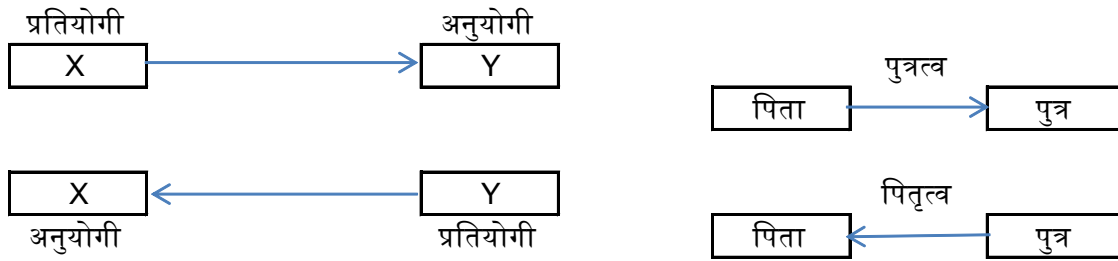


Section 21

While explaining a संबन्ध, one needs to know the direction of संबन्ध. The direction is obvious when the संबन्ध is वृत्ति-नियामक. Only in cases of वृत्ति-अनियामक-संबन्ध, one needs to explicitly know the direction. The general rule in this matter is that if x is related to y, then x is called प्रतियोगी and y is called अनुयोगी. And the धर्म of अनुयोगी is the name of the संबन्ध between x and y. So, if the संबन्ध between father and son is in question, then father is

प्रतियोगी, son is अनुयोगी and पुत्रत्व is the संबन्ध (पिता पुत्रे पुत्रत्व-संबन्धेन अन्वेति) . If the संबन्ध between son and father is in question, then son is प्रतियोगी, father is अनुयोगी and पितृत्व is the संबन्ध (पुत्रः पितरि पितृत्व-संबन्धेन-अन्वेति) . In case of वृत्ति-नियामक संबन्ध, आधेय is always प्रतियोगी and आधार is always अनुयोगी.

Drawing 9



Thus, it is clear that अनुयोगीनिष्ठः धर्मः संबन्धः. Now let us take the example of विषय and विषयी. विषय refers to the object of ज्ञान. In Navya-nyaya, ज्ञान itself is विषयी. Applying the rule enunciated above, the संबन्ध of विषय and विषयी is that of विषयिता. And the संबन्ध of विषयी and विषय is that of विषयता.

Section 22

Though the वृत्ति-नियामक -संबन्ध is उभयनिष्ठ, yet through a particular संबन्ध, only one of the two resides in other. The reason is that one is प्रतियोगी while the other is अनुयोगी . As a rule, आधेय is the प्रतियोगी and आधार is the अनुयोगी. So, in कुण्ड-बदर, बदर is the प्रतियोगी and कुण्ड is the अनुयोगी. In case of धर्म -धर्मी, धर्म is the प्रतियोगी and धर्मी is the अनुयोगी. This is also called as संसर्गमर्यादा:

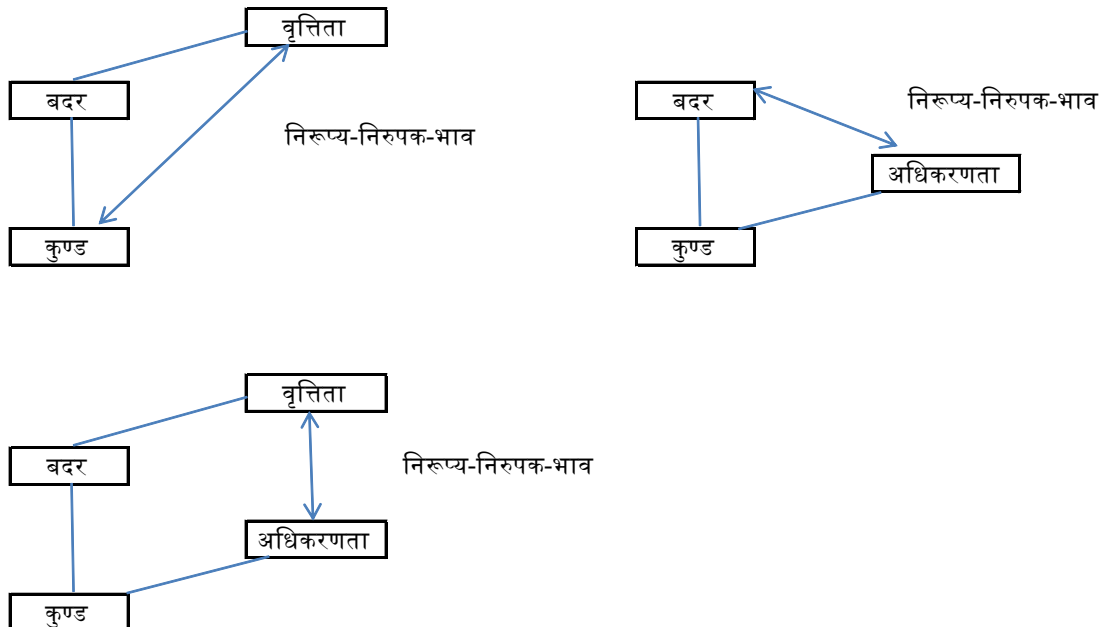
Section 23, 24

Here the निरूप्य-निरूपक-भाव is to be discussed. It has been said that आधेय resides in आधार. आधेय possesses वृत्तिता and आधार possesses अधिकरणता. Now the वृत्तिता of आधेय is because of the अधिकरणता of आधार and vice versa. Therefore, the वृत्तिता is described by अधिकरणता. There is a mutual निरूप्य-निरूपित-भाव between वृत्तिता and अधिकरणता. Both are described by each other.

Let us take an example: कुण्डे बदर:

Here the वृत्तिता of बदर is described by अधिकरणता of कुण्ड and the अधिकरणता of कुण्ड is described by the वृत्तिता of बदर. Or in short, the वृत्तिता of बदर is described by कुण्ड and the अधिकरणता of कुण्ड is described by बदर. The pictorial representation is as under:-

Drawing 10



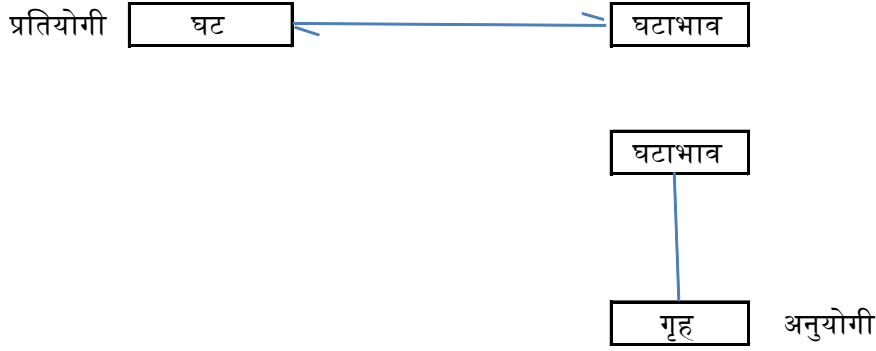
One important point is that the वृत्तिता or अधिकरणता is not an inherent property of आधेय and आधार respectively. These are सापेक्ष धर्म i.e. acquired or occasional or conditional धर्म. कुण्ड does not have inbuilt अधिकरणता. It can pretty well possess वृत्तिता if it is kept on भूतल. निरूप्य-निरूपक-भाव is always in pair because it is mutual. It may also exist in कार्य-कारण, विषय-विषयी, प्रतियोगी -अनुयोगी. These धर्म such as कार्यता, कारणता, विषयता, विषयीता, प्रतियोगिता, अनुयोगिता are all सापेक्ष धर्म.

Inherent property of आधेय is always the अवच्छेदक of सापेक्ष धर्म and both reside in same आधार. It will be clarified latter.

Section 25

We have seen that there are प्रतियोगी and अनुयोगी in cases of both वृत्ति-नियामक संबन्ध and वृत्ति-अनियामक-संबन्ध. Similarly, there are प्रतियोगी and अनुयोगी in case of अभाव also. For e.g. in case of पटाभाव, पट is the प्रतियोगी. In case of रूप-अभाव, रूप is the प्रतियोगी. अनुयोगी of अभाव means that where the अभाव resides. For eg, वायु is the अनुयोगी of रूप-अभाव. घट, पट are the अनुयोगी of ज्ञान-अभाव. प्रतियोगी possesses the सापेक्ष धर्म of प्रतियोगिता. अनुयोगी possesses the सापेक्ष धर्म of अनुयोगिता. It is presented pictorially as under:-

Drawing 11



We have thus understood that संबन्ध, whether वृत्ति-नियामक or वृत्ति-अनियामक, has प्रतियोगी and अनुयोगी. Similarly, अभाव also has प्रतियोगी and अनुयोगी. Thus, both संबन्ध and अभाव are सप्रतियोगिक-पदार्थ i.e. they have a प्रतियोगी or that their knowledge depends on the knowledge of प्रतियोगी. There is one more पदार्थ which is सप्रतियोगिक and that is सादृश्य. These three पदार्थ namely संबन्ध, अभाव and सादृश्य do not carry any meaning unless and until their प्रतियोगी are known.

Section 26

If there is भाव of X somewhere by relation R, then there is अभाव of X there through another relation $\sim R$. For eg, if there is भाव of घट in भूतल by the संबन्ध संयोग, then there is घटाभाव in भूतल by समवाय संबन्ध.

Similarly, if there is भाव of X somewhere by रूप A, then there is अभाव of X there through another रूप $\sim A$. For eg, if there is भाव of पट in a गृह by रूप शुक्ल, then there is अभाव

of पट in गृह by नील-रूप. That is to say, presence of white cloth in house indicates absence of blue cloth in house.

Basically, if there is भाव of only पट in गृह, then there is अभाव of घट as well as “घट and पट”. Therefore, अभाव is distinct as per the distinction of संबन्ध-विशेष as well as धर्म-विशेष. That is to say, difference in अभाव is owing to differences in संबन्ध and धर्म. If X is related to Y by संबन्ध R, then $\sim X$ is related to Y by संबन्ध $\sim R$. Also, if X is related to Y by धर्म A, then $\sim X$ is related to Y by धर्म $\sim A$. $\sim X$ is same as X-अभाव. That is to say, the difference in अभाव is owing to difference in प्रतियोगी.

Section 27, 28

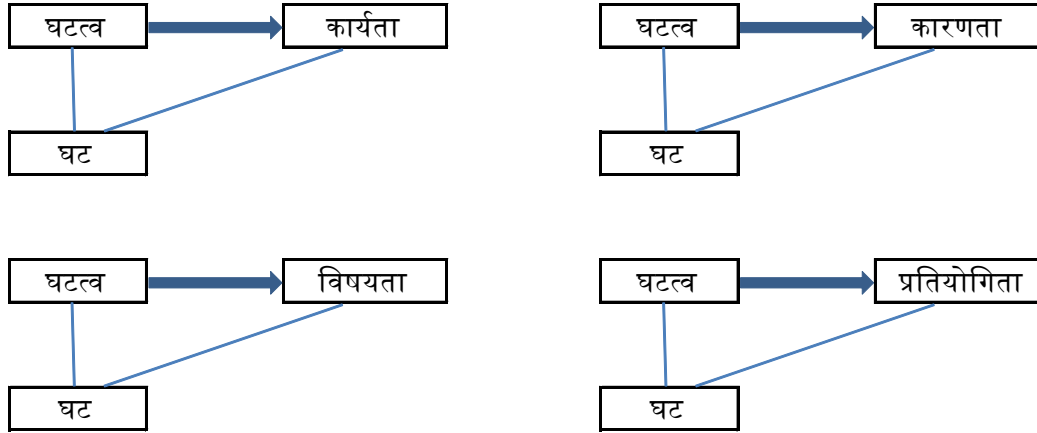
The अभाव can be of different types such as घटाभाव, पटाभाव, रूपाभाव etc. Here, the point is that even घटाभाव can be of different types owing to the difference in धर्म or संबन्ध of प्रतियोगी i.e. घट.

Now, by whatever संबन्ध or whatever धर्म of प्रतियोगी, अभाव is distinguished, that becomes the अवच्छेदक of प्रतियोगिता. प्रतियोगिता is a सापेक्ष-धर्म and it can reside in any द्रव्य. So in order to communicate precisely, that धर्म or संबन्ध of प्रतियोगी is mentioned which distinguishes the अभाव. Here the important thumb rule is that an inherent धर्म is always an अवच्छेदक of सापेक्ष-धर्म. As stated earlier, सापेक्ष धर्म are generally कारणता, कार्यता, विषयता, विषयिता, प्रतियोगिता, अनुयोगिता, हेतुता, साध्यता etc. For eg, if someone says that भूतले घटः समवाय

संबन्धेन नास्ति, then घटाभाव has घट as प्रतियोगी and the अवच्छेदक of the प्रतियोगिता in घट are घटत्व (धर्म) and समवाय (संबन्ध).

In so far as धर्म as अवच्छेदक is concerned, the pictorial representation is as under:-

Drawing 12



For संबन्ध as अवच्छेदक, the diagram would be similar and is incorporated latter.

It is important to understand that there can always be भाव of प्रतियोगी through कालिक-संबन्ध. Nothing is absent anywhere if we bring कालिक-संबन्ध into picture. Therefore, it is necessary to know with respect to which संबन्ध is अभाव being talked about. For eg, when the statement says भूतले घटः समवाय संबन्धेन नास्ति, then one understands that समवाय is the अवच्छेदक of प्रतियोगिता of घट.

The basic principle is this. Since the प्रतियोगिता, or for that matter any सापेक्ष धर्म, can reside in anything, hence it is necessary to state the अवच्छेदक of प्रतियोगिता. Thus, घटत्व becomes the अवच्छेदक of प्रतियोगिता of घटाभाव. So wherever घटत्व is present, the प्रतियोगिता of घटाभाव is present.

Therefore, १. घटाभावः २. घट-प्रतियोगिक अभावः ३. घटनिष्ठ-प्रतियोगिताक-अभावः ४. घटत्व-
अवच्छिन्न-घटनिष्ठ-प्रतियोगिताक-अभावः ५. घटत्व-अवच्छिन्न-घटनिष्ठ-प्रतियोगिताक-निरूपक अभावः.. In
this manner, the absence of pot is expanded.

Drawing 13



Thus, one can see the preciseness with which a particular अभाव is being described. Here is described the अभाव of a घट which is not there on भूतल by way of संयोग-संबन्ध.

Section 30

The thumb rule is that whatever word stands for प्रतियोगी, the pratyaya 'त्व' would make it अवच्छेदक of its प्रतियोगिता. For e.g., घट is the प्रतियोगी of घटाभाव. So घटत्व is the अवच्छेदक of प्रतियोगिता present in घट. Though नियामक and अवच्छेदक are one and same, yet the word used by great scholars is अवच्छेदक alone.

Section 31

There are two निरूप्य-निरूपक-भाव involved here. One is between अभाव and प्रतियोगिता. And another is between अवच्छेदकता and प्रतियोगिता. This is to be memorized. This will be shown in subsequent drawings.

Section 32

As we know, the अभाव cannot be understood until we know the प्रतियोगी of अभाव. Let there be an अभाव (A-1) whose प्रतियोगी is घट. Then A1 can be correctly named as घटाभाव. There would be however another अभाव named as घटाभाव-अभाव (A2) which is nothing but घट. Then there can be घटाभाव-अभाव-अभाव (A3) which is actually A1. However, the प्रतियोगी of A3 is A2 which again is nothing but घट. However, the संबन्ध which will be the अवच्छेदक of

the प्रतियोगिता of A3 will be स्वरूप (अभाव always resides by way of स्वरूप संबन्ध). This is the distinction.

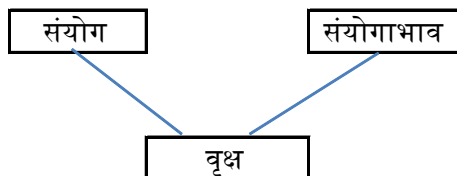
However, there is no unanimity on this issue as several people hold that an अभाव A2 cannot be identical to भाव, घट.

However, we understood that there shall be several प्रतियोगिता for same अभाव and the अवच्छेदक धर्म and संबन्ध will also be many.

Section 33

All पदार्थ can be classified in two segments. व्याप्य-वृत्ति-पदार्थ and अव्याप्य-वृत्ति-पदार्थ. व्याप्य-वृत्ति-पदार्थ is one which pervades its locus completely at all times. For e.g., जाति with respect to व्यक्ति. Like मनुष्यत्व pervades a मनुष्य completely. अव्याप्य-वृत्ति-पदार्थ however does not pervade the locus completely. That is to say that along with the आधेय, even the अभाव of आधेय is also present in the locus. For e.g., the संयोग of a monkey and a tree. In this case, thus, both संयोग and संयोग-अभाव reside in the tree.

Drawing 14



Section 34

In case of अव्याप्य-वृत्ति-पदार्थ, there is a सीमा-परिच्छेदक which basically defines the limit of the अव्याप्य-वृत्ति-पदार्थ. That सीमा-परिच्छेदक itself is the अवच्छेदक. **That अवच्छेदक can be either अंश-विशेष-of-आधार OR काल-विशेष OR देश-विशेष.** For example:-

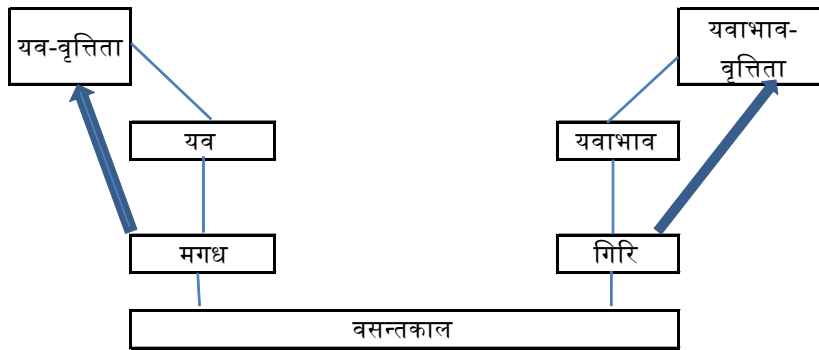
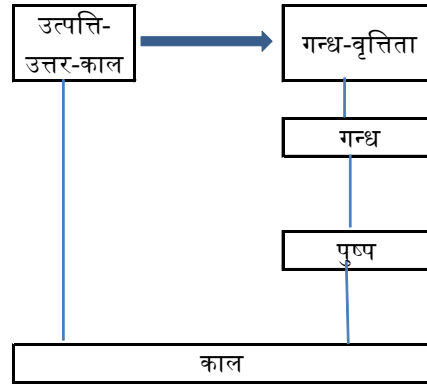
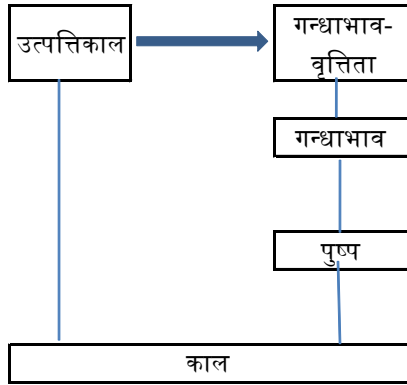
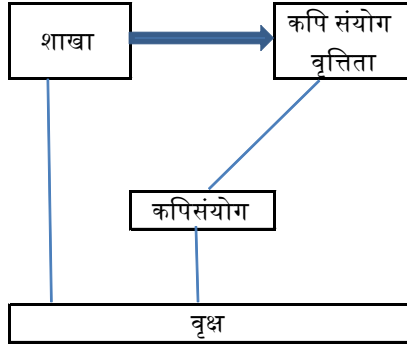
(i) In case of 'शाखायां वृक्षः कपिसंयोगी, न मूले' – the branch is the अवच्छेदक as it defines the limit of existence of अव्याप्य-वृत्ति-पदार्थ namely कपि-संयोग-वृत्तिता in the आधार tree to branches alone which is अंश-विशेष-of-आधार and not in roots.

(ii) In case of 'उत्पत्तिकाले पुष्पं न गन्धवत् किन्तु तदुत्तरं' – the अवच्छेदक of गन्ध-अभाव-वृत्तिता is उत्पत्ति-काल which is काल-विशेष.

(iii) In case of 'वसन्ते यवाः मगधे तिष्ठन्ति, न तु गिरौ' – the अवच्छेदक of यव-वृत्तिता during spring season is मगध and not hills which is देश-विशेष. On the other hand, the अवच्छेदक of यव-अभाव-वृत्तिता during spring season is hills.

Here अव्याप्य-वृत्ति-पदार्थ are कपि-संयोग-वृत्ति, गन्ध-वृत्ति and यव-वृत्ति.

Drawing 15



Section 35

As is obvious, in case of अव्याप्य-वृत्ति-पदार्थ, the word denoting the अवच्छेदक is generally in सप्तमी विभक्ति.

Further, the अव्याप्य-वृत्ति-पदार्थ as well as the अभाव of अव्याप्य-वृत्ति-पदार्थ are समान-अधिकरण i.e. they both have same locus. For e.g., the कपि-संयोग-वृत्ति and कपि-संयोग-अभाव-वृत्ति are both in the tree. One at the branches and the other everywhere else in the tree. Similarly, the loci are flower and वसन्त-काल respectively in example (ii) and (iii).

However, in case of व्याप्य-वृत्ति-पदार्थ, the आधार of अभाव and its प्रतियोगी are always different. They are व्यधिकरण, never समान-अधिकरण. For e.g., 'आकाशे रूपाभावः' shows that रूपाभाव is a व्याप्य-वृत्ति-पदार्थ. Its प्रतियोगी रूप never shares the same locus as that of अभाव.

Thus the thumb rule is as follows – in case of अव्याप्य-वृत्ति-पदार्थ, the अभाव and its प्रतियोगी are समानाधिकरण while in case of व्याप्य-वृत्ति-पदार्थ, the अभाव and its प्रतियोगी are व्यधिकरण.

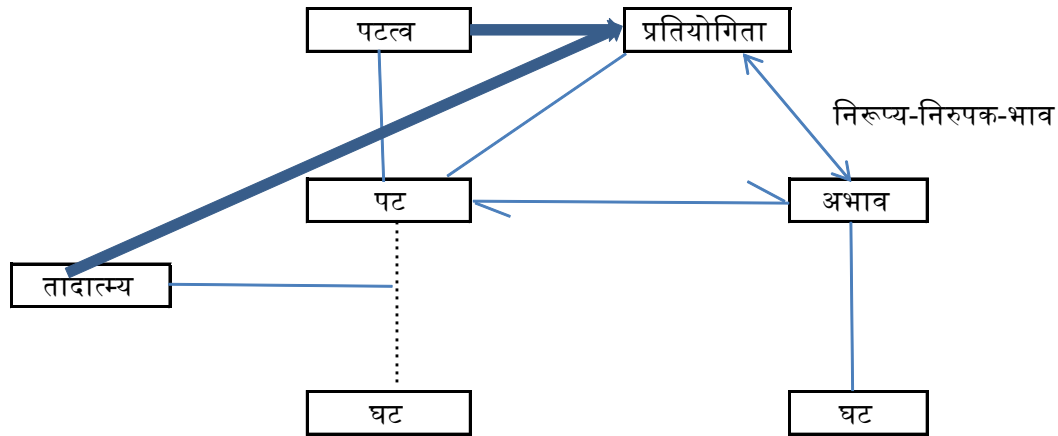
Section 36

अभाव is of two types. One is अन्योन्य-अभाव and the other is संसर्ग-अभाव. संसर्ग-अभाव is defined as that अभाव which is not अन्योन्य-अभाव. Before knowing as to how अन्योन्य-अभाव is defined, let us understand a particular संबन्ध known as तादात्म्य.

That संबन्ध through which the अभेद of प्रतियोगी and अनुयोगी is understood is called तादात्म्य. For e.g., 'सुन्दरो नरः' – here the प्रतियोगी handsome and अनुयोगी man are understood as having अभेद. Therefore this संबन्ध is तादात्म्य.

Now, अन्योन्य-अभाव is **defined** as that अभाव which is the निरूपक of the प्रतियोगिता which is अवच्छिन्न by तादात्म्य संबन्ध. Basically, अन्योन्य-अभाव means difference. For e.g. - पटो न घटः – show that there is पट -अभाव in घट. Now we intend to illustrate this अभाव. Its प्रतियोगी is पट which does not have तादात्म्य संबन्ध with घट. Therefore, the प्रतियोगिता of this पट -अभाव is अवच्छिन्न by तादात्म्य संबन्ध. Refer to Drawing 13. As we know, the प्रतियोगिता and अभाव have mutual निरूप्य-निरूपक-भाव. The same can be described as under:-

Drawing 16



Thus we see that अन्योन्य-अभाव is basically distinction. Cloth is not pot and vice versa. संसर्ग-अभाव is that अभाव which is not अन्योन्य-अभाव. For e.g., ‘भूतले पटो नास्ति’ – is an example of संसर्ग-अभाव.

As a thumb rule, in case of अन्योन्य-अभाव, both प्रतियोगी and अनुयोगी of अभाव (namely पट and घट respectively) are in same प्रथमा विभक्ति. In case of संसर्ग-अभाव, the प्रतियोगी (घट) is in प्रथमा विभक्ति while the अनुयोगी (भूतल) is in सप्तमी विभक्ति.

Section 37

It is always to be remembered that generally अभाव will not be stated as घटाभाव or पटाभाव. This is so because it does not exactly convey the intended meaning. Therefore, for precise communication only the word अभाव is used and additional words of अवच्छेदक, प्रतियोगिता and निरूपकता will be used. From there one needs to understand as to which अभाव is being talked about. Therefore, this discussion of अन्योन्य-अभाव and संसर्ग-अभाव is required though apparently it appears to be quite obvious. But since we are learning the language of Navya Nyaya, it is important to understand that this particular statement is talking about which type of अभाव.

As is obvious, in case of अन्योन्य-अभाव, the cognition appears that there is absence of अभेद of प्रतियोगी and अनुयोगी namely पट and घट. In case of संसर्ग-अभाव, the cognition appears that there is an absence of संबन्ध itself between प्रतियोगी and अनुयोगी namely घट and भूतल.

Let us take an example – घटे घटो नास्ति – though the प्रतियोगी and अनुयोगी of the अभाव are both घट, yet the cognition appears that there is absence of संबन्ध itself. Thus, it is a case of संसर्ग-अभाव and not अन्योन्य-अभाव despite the identity of प्रतियोगी and अनुयोगी. The thumb rule of सप्तमी विभक्ति too describes the same.

Section 38

We have understood that प्रतियोगिता is अवच्छिन्न by धर्म as well as by संबन्ध. That is to धर्म and संबन्ध are two अवच्छेदक of प्रतियोगिता. The अवच्छेदक धर्म is the inherent property of प्रतियोगी while the अवच्छेदक संबन्ध is that संबन्ध by which there is अभाव of प्रतियोगी in अनुयोगी.

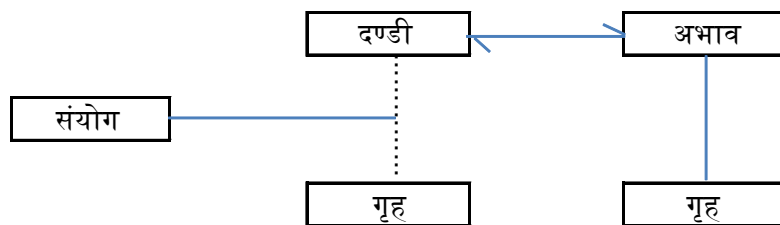
Now प्रतियोगिता is a सापेक्ष-धर्म. Similarly, अवच्छेदकता, हेतुता-साध्यता, कार्यता-कारणता, विधेयता-प्रकारता are also सापेक्ष-धर्म. Therefore, they are also अवच्छिन्न by धर्म and संबन्ध just as it is in the case of प्रतियोगिता.

Section 39

This is a very important but very easy to understand portion. Suppose you have a statement – दण्डी गृहे नास्ति. This means that there is an अभाव. Now we have to describe this अभाव in words in the language of Navya-Nyaya so as to unambiguously describe the अभाव.

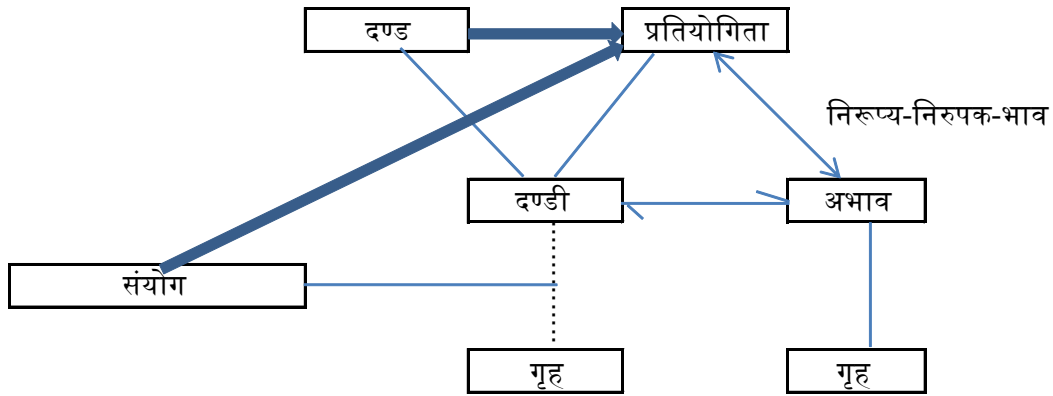
So, first and foremost, what are the प्रतियोगी and अनुयोगी of this अभाव. After all, we can know nothing about अभाव unless we know these. प्रतियोगी is दण्डी and अनुयोगी is गृह. So the diagram will be as under:-

Drawing 17



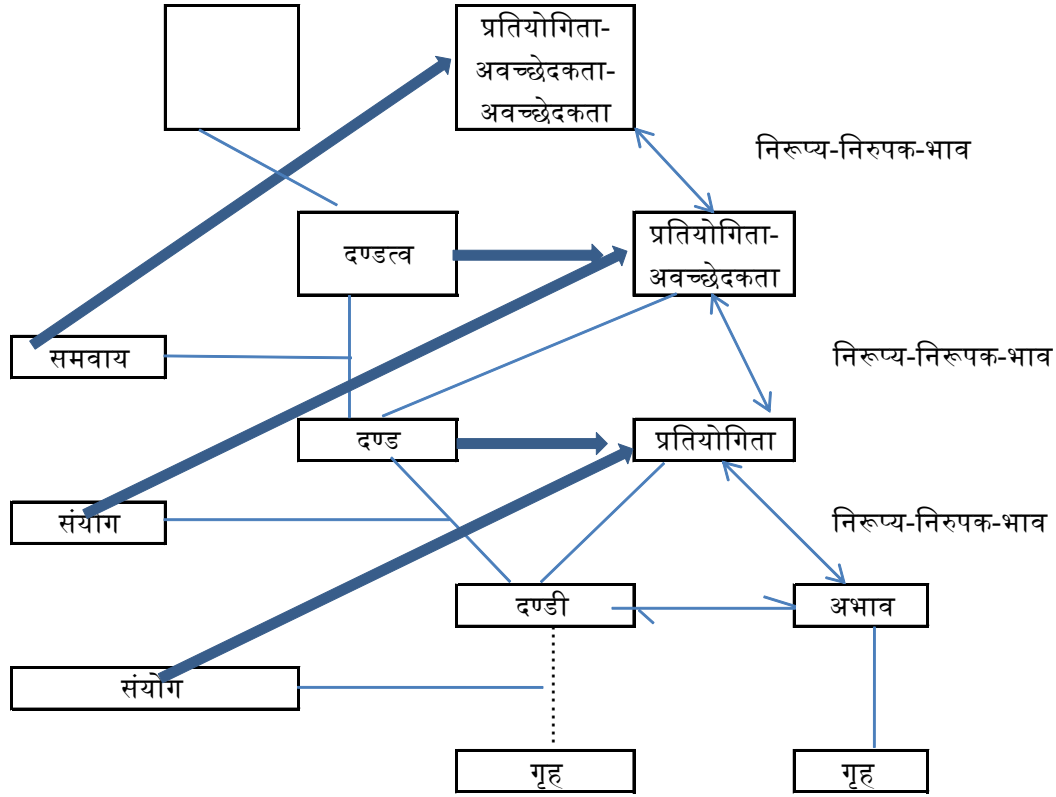
Now, दण्डी has a प्रतियोगिता which is अवच्छिन्न by धर्म and संबन्ध. Here the संबन्ध by which दण्डी is **not** there in गृह is संयोग. So, the प्रतियोगिता is अवच्छिन्न by संयोग संबन्ध. Further, the प्रतियोगी has a धर्म which is the अवच्छेदक of प्रतियोगिता. In earlier examples of घट, we have seen that घट -त्व is the धर्म. Generally, it is the धर्म which is the विशेषण is taken. In this case, it is the दण्ड which is the विशेषण of दण्डी. Hence, the second अवच्छेदक of दण्डीगतप्रतियोगिता is दण्ड. The diagram is as under:-

Drawing 18



Now, the दण्ड is प्रतियोगिता-अवच्छेदक. Thus, it has प्रतियोगिता-अवच्छेदकता which is another सापेक्ष धर्म. Thus, there will be an अवच्छेदक to that also. That will be दण्डत्व which is प्रतियोगिता-अवच्छेदकता-अवच्छेदक. The प्रतियोगिता-अवच्छेदकता will have two अवच्छेदक (i) धर्म – दण्डत्व (ii) संबन्ध – संयोग (the संबन्ध of दण्ड with दण्डी). The diagram will be as under:-

Drawing 19



It is clear so far that दण्डी is the प्रतियोगी, दण्ड is प्रतियोगिता-अवच्छेदक, दण्डत्व is प्रतियोगिता- अवच्छेदकता -अवच्छेदक. Now, दण्डत्व does not have a further विशेषण but it has प्रतियोगिता- अवच्छेदकता -अवच्छेदकता. Therefore, प्रतियोगिता-अवच्छेदकता- अवच्छेदकता is not अवच्छिन्न by धर्म (because दण्डत्व has no further विशेषण) but is अवच्छिन्न by समवाय संबन्ध.

Further, गृह is the अनुयोगी and it hence possesses अनुयोगिता which is अवच्छिन्न by गृहत्व. This is well understood.

Section 40

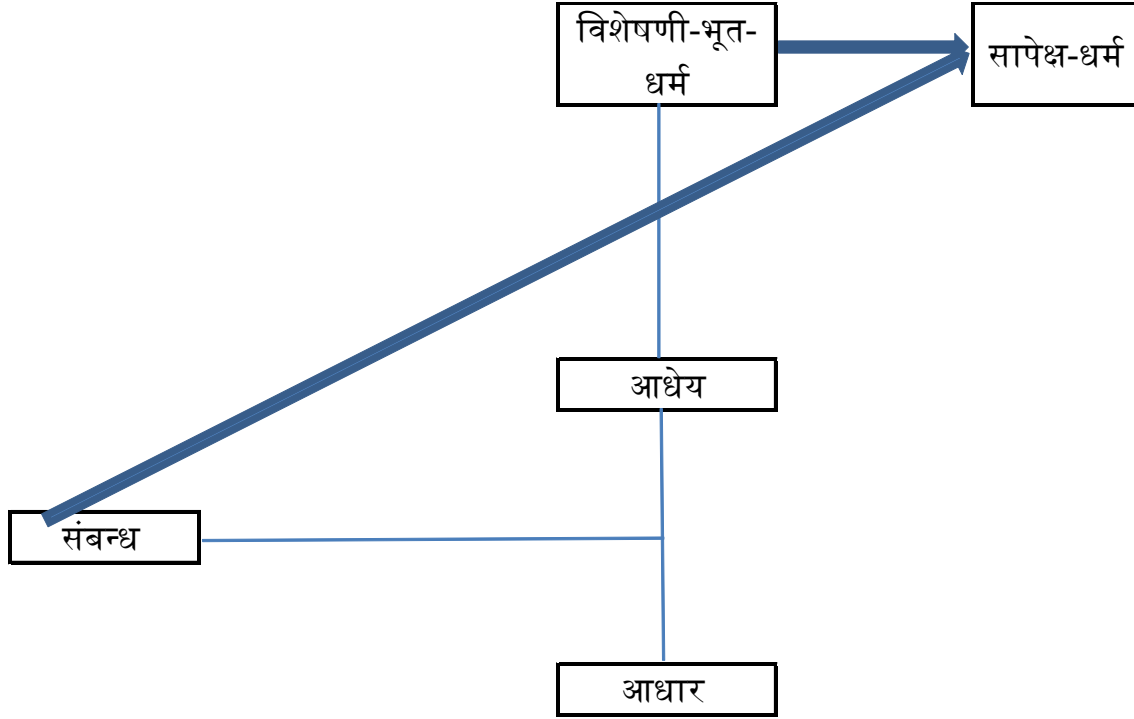
Here a new point, though obvious, is started. We have learnt that just like प्रतियोगिता, other सापेक्ष-धर्म such as हेतुता etc are also अवच्छिन्न by संबन्ध and धर्म. However, in some cases, these सापेक्ष-धर्म are now अवच्छिन्न by any संबन्ध but only by धर्म. Let us take for example – सुन्दरो नरः - in this case, the सापेक्ष-धर्म residing in विशेष्य i.e. नर are not अवच्छिन्न by any संबन्ध. They are अवच्छिन्न only by धर्म i.e. विशेषणी-भूत-धर्म such as सुन्दरत्व or नरत्व etc.

Section 41

The basic rule is that the विशेषणी-भूत-धर्म of सापेक्ष-धर्म is the अवच्छेदक. For e.g. – पर्वतो वह्निमान्, धूमात् – here, पक्ष is पर्वत, धूम is the हेतु and वह्नि is साध्य. Now, पर्वतत्व is the विशेषणी-भूत-धर्म of पक्ष and धूमत्व is हेतुता-अवच्छेदक. In case of साध्य वह्नि, the साध्यता is अवच्छिन्न by वह्नित्व as well as by संयोग संबन्ध. In case of हेतु धूम also, the हेतुता is अवच्छिन्न by संयोग-संबन्ध. It should always be kept in the mind that the संबन्ध which is the अवच्छेदक of सापेक्ष धर्म is downward to that in which it resides like संयोग is the संबन्ध downwards of हेतु connecting it to पक्ष.

The diagram, which is basically a repetition but is the root of the language of Navya-Nyaya, is as under:-

Drawing 20



Section 42

In case the साध्यता-अवच्छेदक-धर्म is सखण्ड, there we can find the साध्यता-अवच्छेदकता-अवच्छेदक also. This is similar to the example of दण्डी which we saw earlier. For example – शतायुरपि अयं वृद्धः मरिष्यति, मनुष्यत्वात् – here the साध्य is मरणं. मरणत्व is साध्यता-अवच्छेदक. However, this साध्य is सखण्ड such as श्वास्-प्रश्वास-विराम-रूप, रुधिर-संचालन-विराम-रूप etc. Therefore, the साध्यता-अवच्छेदकता-अवच्छेदक will be मरणत्वत्व. This –त्व can be added as long as further सखण्ड उपाधि is found.

Section 43

Sometimes, irrespective of the strict definitions which we have discussed, the word अवच्छेदक is used as a synonym of विशेषण. अवच्छिन्न similarly stands for विशिष्ट or आश्रय. For example – अवच्छेदकत्व मात्रेण अन्वयः - here the word अवच्छेदक stands for विशेषण. Similarly it is to be understood elsewhere.

Section 44, 45, 46

Jnana is of two types, सविकल्पक and निर्विकल्पक. निर्विकल्पक jnana is that jnana where there is no cognition of विशेष्य-विशेषण-भाव. Thus, in case of पट, the पटत्व and पट are cognized but their mutual संबन्ध is not cognized. This निर्विकल्पक jnana is the first jnana which comes when there is प्रत्यक्ष due to इन्द्रिय-विषय-संनिकर्ष. सविकल्पक jnana comes after that. सविकल्पक jnana is also called as व्यवसाय. After that अनुव्यवसाय comes which is awareness of सविकल्पक jnana.

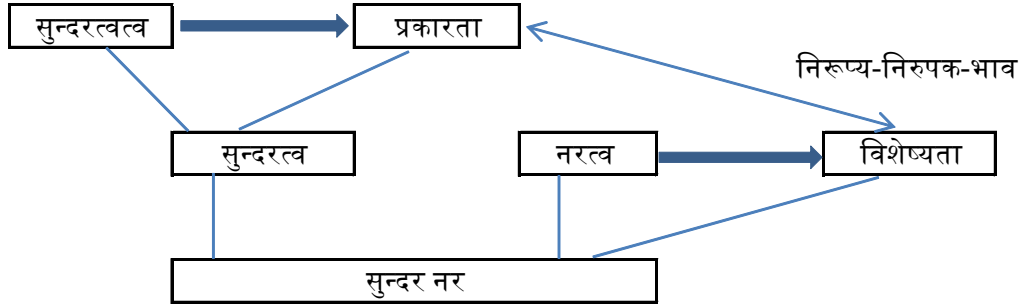
सविकल्पक jnana is also called as विशिष्ट ज्ञान.

Section 47, 48

Another name for विशेषण is प्रकार while for विशेष्य, the other name is उद्देश्य. We know that विशेषण-विशेष्य have निरूप्य-निरूपक-भाव. That is to say that विशेष्यता is निरूपित by प्रकारता and प्रकारता is निरूपित by विशेष्यता. Similar concepts of अवच्छेदक can be applied here. Let us take an example:-

(i) 'सुन्दरो नरः'- Here, the diagram will be as under:-

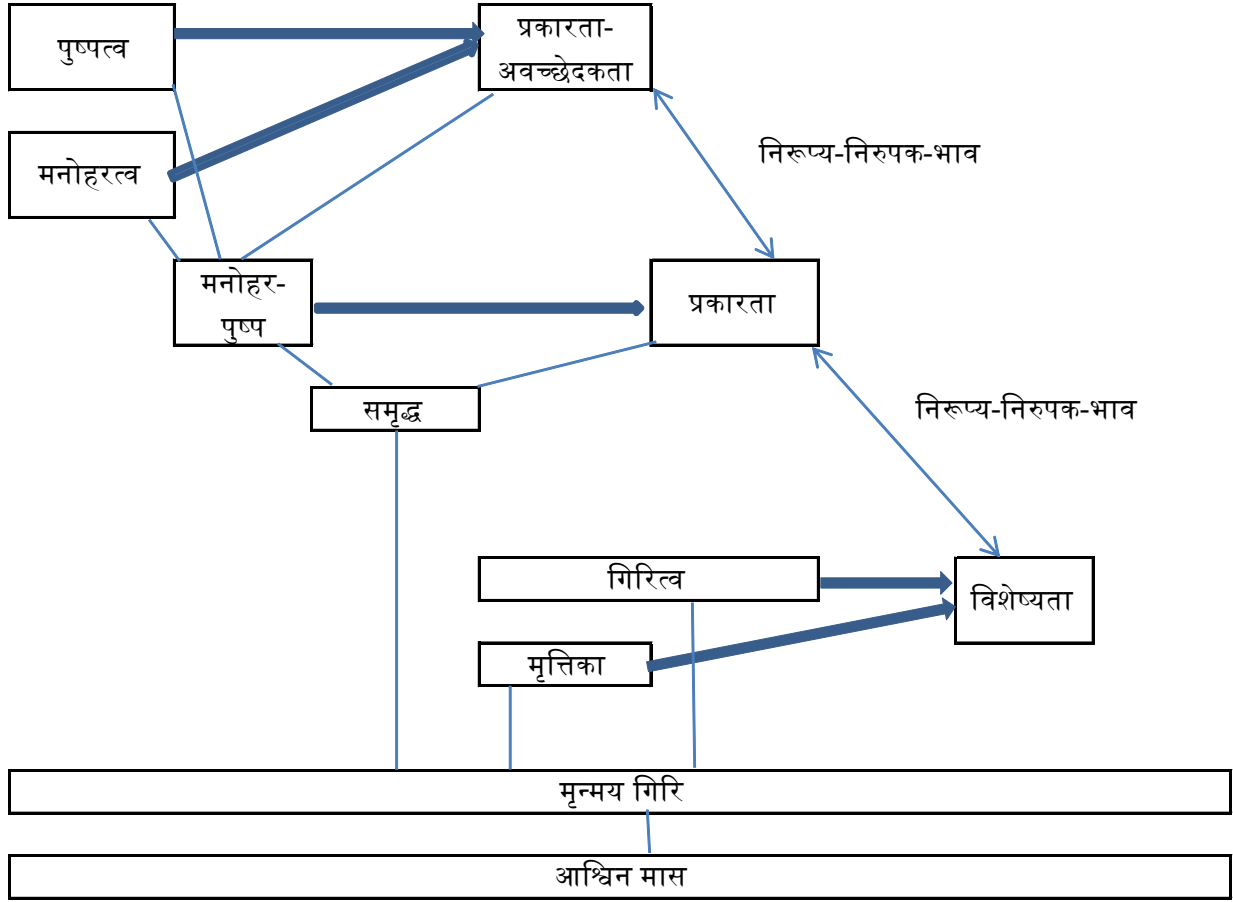
Drawing 21



You may note that here the विशेष्य is not नर but सुन्दरः नरः. Accordingly, the प्रकार has to be सुन्दरत्व and not सुन्दर. Had the विशेष्य been merely नर, the प्रकार would have been सुन्दर. But here since विशेष्य is सुन्दरः नरः, hence प्रकार can be only सुन्दरत्व.

(ii) मृन्मयो अयं गिरिः, आश्विने मासि मनोहर-पुष्प-समृद्धो भवति

Drawing 22



This diagram depicts all the concepts beautifully. First and foremost, we need to understand the विशेष्य and विशेषण. Here मृन्मय गिरि is विशेष्य and समृद्ध is विशेषण. समृद्ध is further qualified by मनोहर-पुष्प.

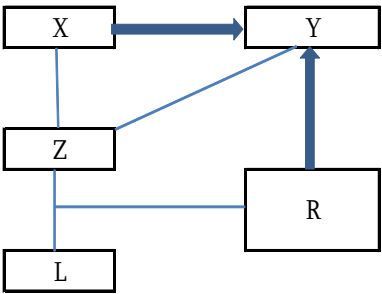
The विशेष्यता is अवच्छिन्न by मृत्तिका and गिरित्व. This is simple.

In case of विशेषण, it is to note that समृद्ध is the प्रकार while मनोहर पुष्प is the अवच्छेदक of प्रकारता of समृद्ध. समृद्धता can reside in several manners. Here it is in the fashion of मनोहर पुष्प. Hence, मनोहर पुष्प is the अवच्छेदक of प्रकारता, which is nothing but समृद्धता. Now, due to the मनोहर पुष्प becoming अवच्छेदक, there comes to reside अवच्छेदकता in मनोहर पुष्प and accordingly मनोहरत्व and पुष्पत्व become the अवच्छेदक of प्रकारता-अवच्छेदकता. One cannot move further up because मनोहरत्व and पुष्पत्व are निरवच्छिन्न. Therefore, प्रकारता-अवच्छेदकता-अवच्छेदकता is अवच्छिन्न not by धर्म but only by समवाय सम्बन्ध which is the सम्बन्ध between मनोहरत्व, पुष्पत्व and मनोहर पुष्प.

Section 49

विशेषण is of two types –सिद्ध विशेषण and साध्य विशेषण. सिद्ध विशेषण is that विशेषण which is used along with विशेष्य to distinguish it from others while साध्य विशेषण is that which is yet to be known. For example, जनक अनुरक्त रामः सर्वैः नमस्य – here “जनक-अनुरक्त” is सिद्ध विशेषण whereas “to be bowed down” is साध्य विशेषण. साध्य विशेषण is also known as विधेय.

Diagrams Key

- | | | |
|---|---|---|
| 1 |  | X is in Y or X is on Y. |
| 2 |  | There is निरूप्य-निरूपक-भाव between X and Y. |
| 3 |  | X is the अवच्छेदक of Y and Y is अवच्छिन्न by X. |
| 4 |  | X and Y have a सम्बन्ध. |
| 5 |  | X is the निरूपक of Y and Y is निरूपित by X. |
| 6 |  | X is the प्रतियोगी of अभाव. |
| 7 |  | <p>Y is सापेक्ष-धर्म of Z whose अवच्छेदक are X and संबन्ध R. L is the locus of Z.</p> <div style="border: 1px solid black; width: 80px; height: 20px; margin-top: 10px;"></div> |